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conventional courtly lover and mistress; and that the question of morality is merely one of obedience or disobedience to the laws of the court of love. The result is, in the main, a vindication of Criseyde, of Troilus, and even of Pandarus. Perhaps one weakness of Mr. Dodd's method is that, being restricted to the courtly love element, it leads to extreme conclusions. Besides this contribution to the Criseyde question, the book contains a valuable, though not particularly original, treatment of courtly love before Chaucer, and a relatively unimportant discussion of courtly love in the work of Gower.

H. L. C.

CATHOLIC PRINCIPLES AND THE CHANGE OF NAME. By the Rev. Randolph H. McKim. New York: E. P. Dutton & Company.

This work, born of the period of ecclesiastical agitation just preceding the latest General Convention of the Protestant Episcopal Church, gives evidence on nearly every page of the seriousness of the conflict waged over the issue involved. Dr. McKim shows—and the advocates of the change of name admit—that the nominal change to "The American Catholic Church" means but the beginning of the thorough reinstallation of mediæval theology and practice in the Church. *Catholic Principles and the Change of Name* combats this programme with a demonstration of the non-catholicity of the tenets and practices that the neo-Catholics desire to introduce. This has been done before; the value of Dr. McKim's presentation lies in its directness, plainness, and force. Whatever one's personal convictions may be in the matter, one cannot resist the feeling that for Dr. McKim there are no "two ways": Christianity as a divine institution is Protestant.

R. I. R.